MINUTES

OF THE

SYNOD OF SOUTH CAROLINA,

AT ITS

ANNUAL SESSIONS

AT

ABBEVILLE, S. C.,

October 18th, 19th, 20th and 21st, 1882.

PUBLISHED BY ORDER OF SYNOD.

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MINUTES.

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ABBEVILLE, S. C.,

WEDNESDAY, OCT. 18, 1882,

7:30, p. m.

The Synod of South Carolina met according to adjournment, and was opened with a sermon by the Moderator, Rev. W. P. Jacobs, from 1 Timothy, 1: 15: "This is a faithful saying, and worthy of all acception, that Christ Jesus came into the world to save sinners; of whom I am chief."

At the close of the sermon the Synod was called to order and constituted with prayer.

The following members were

Present.

BETHEL PRESBYTERY.

Ministers.—J. Lowrie Wilson, (2;)* L. R. McCormick, J. C McMullen, W. W. Mills, T. R. English, W. T. Matthews, R. A. Webb, J. H. Thornwell, (2), L. H. Robinson, D. E. Jordan, (2),—10.

Elders.—G. L. Riddle, Bethel Church; W. B. Allison, Allison Creek; F. M. Walker, Beersheba; J. B. Dixon, Catholic; Wm. Douglass, Concord; J. W. Steele, Ebenezer; A. R. Banks, Fort Mill; W. J. Stevenson, Harmony; G. F. Andrews, Lebanon; D. McCullough, Mt. Olivet; James Hemphill, (2), Purity; D. D. Moore, Rock Hill; J. W. Campbell, Aimwell; C. B. Blair, Salem; I. N. Withers, Scion—15.

CHARLESTON PRESBYTERY.

Ministers.—J. L. Girardeau, J. D. A. Brown, G. R. Brackett, J. R. Dow, W. F. Junkin, J. E. Fogartie, J. B. Mack, J. L. Stevens, F. Jacobs, T. B. Craig,—10.

Elders.—J. Adger Smyth, (3), 2nd Church, Charleston; W. G. Vardell, Summerville; J. A. Enslow, (2), United Glebe Street and Central; John Conants, Port Royal.—4.

ENOREE PRESBYTERY.

Ministers.—Z. L. Holmes, A. A James, T. H. Law, W. P. Jacobs, R. H. Nall, J. Y. Fair, C. L. Stewart.—7.

Elders.—J. W. Cunningham, Fair Forest Church; H. B. Stewart, Fairview; S. D. Glenn, Friendship; S. R. Todd, Laurens C. H.; Wm. Leaman, Liberty Spring; Williams Wright, Lisbon; J. Adams, Washington Street; J. S. Summey, Piedmont.—8.

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*The figures indicate the day of enrollment of those members not enrolled at the opening.

HARMONY PRESBYTERY.

Ministers.—J. G. Richards, J. E. Dunlop, (3), Robert Bradley, J. S. Cozby, W. J. McKay, H. G. Gilland, R. D. Perry, J. G. Law, E. G. Smith, A. M. Sale, J. L. McLin.—11.

Elders.—J. T. Hay, Camden Church; D. W. McLaurin, Carolina; W. L. T. Prince, Cheraw; W. E. James, Darlington; J. C. McDow, Liberty Hill; Robert B. Wilson, Mt. Zion; M. Yarboro, Pine Tree; A. A. Douglass, Pisgah; I. W. Bradley, Salem; A. White, Sumter; W. J. Durant, New Harmony; James Caldwell, Wedgefield; Hugh Wilson, Mayesville. ---13.

SOUTH CAROLINA PRESBYTERY.

Ministers.—J. B. Adger, J. F. Gilbert, J. O. Lindsay, W. F. Pearson, J. R. Riley, (4), H. McLees, (2), J. L. Martin, D. E. Frierson, R. C. Ligon, S. L. Morris, H. C. Fennell, W. G. Nevill, A. P. Nicholson, J. P. Marion, —14.

Elders.—R. H. Wardlaw, Abbeville Church; W. D. Evins, Anderson; W. K. Boggs, Carmel; D. W. Aiken, (2), Cokesbury; M. Erwin, Honea Path; M. O. McCaslan, Hopewell; C. Randall, Pendleton; S. F. Gilbert, Lebanon; W. A. Black, Little Mountain; L. W. Gentry, (2), Midway; Robert Thornton, (2), Richland; Peter Gilbert, Rocky River; H. D. Boozer, Smyrna; J. W. Livingston, Seneca City; H. P. McIlwaine, Upper Long Cane; W. E. Link, Willington.—16.

Absent.

BETHEL PRESBYTERY.

Ministers.—S. L. Watson, J. H. Saye, L. W. Curtis, Jas. Douglass, D. Harrison, J. H. Douglas, W. W. Ratchford, J. W. Queery, J. G. Hall, J. W. Spratt, G. A. Trenholm (exeused,) H. B. Pratt, R. F. Taylor W. G. White,—14.

Churches not represented.—Bethesda, Bethshiloh, Bullock's Creek, Carmel Hill, Cedar Shoal, Douglass, Fishing Creek, Hopewell, Horeb, Lancasterville, Mispah, Olivet, Pleasant Grove, Shiloh, Six Mile Creek, Tirzah, Waxhaw, Yorkville, Zion, Ramah, Clover.---21.

CHARLESTON PRESBYTERY.

Ministers.—George Howe, T. H. Legare, C. S. Vedder (excused), J. B. Dunwody, T. P. Hay, (excused), S. H. Hay, R. A. Mickle, W. T. Thompson, Samuel I. Woodbridge.—9.

Churches not represented.—Aiken, Allendale, Barnwell, Beech Island, 1st Church Charleston, 1st Church Columbia, Ebenezer, Edisto, Harmony, James' Island, John's Island and Wadmalaw, Mt. Pleasant, New Wappetaw, Orangeburg, Stoney Creek, Walterboro', Wilton, Langley.—18.

ENOREE PRESBYTERY.

Ministers.—C. B. Stewart, R. H. Reid, J. S. Bailey, B. G. Clifford.—4.

Churches not represented.—Antioch, Bethany, Cane Creek, Clinton, Duncan's Creek, Enoree, Grindall Shoals, Limestone, Little River, Mt. Calvary, Mt. Tabor, (G.), Mt. Tabor, (U.), Mt. Vernon, Nazareth, New Harmony, North Pacolet, Rocky Springs, Old Fields, Salem, Shady Grove, Spartanburg, Unionville, Woodruffs, Lickville.—24.

HARMONY PRESBYTERY.

Ministers.—W. M. Reid, J. L. Wilson, James McDowell, H. M. Brearley, W. A. Gregg, (excused), D. McDuffie, J. L. Bartlett, N. W. Edmunds, H. C. DuBose, (excused), C. E. Chichester, D. S. McAllister, W. C. Smith, H. B. S. Garriss.—13.

Churches not represented.—Beaver Creek, Bennettsville, Beulah, Bethel, Bishopville, Brewington, Centre Point, Concord, Elon, Fair Hope, Florence, Great Pee Dee, Hephzibah, Hopewell, Indiantown, Kentvre, Kingston, Little Pee Dee, Lynchburg, Manning, Marion, Midway, Reedy Creek, Tirzah, Turkey Creek, Union, Williamsburg, Red Bluff.—28.

SOUTH CAROLINA PRESBYTERY.

Ministers.—W. McWhorter, E. F. Hyde, H. Strong, (excused), R. A. Fair, T. C. Ligon, T. E. Davis, E. P. Davis, F. P. Mullally.—8.

Churches not represented.—Aveleigh, Belton, Bethel, Bethia, Central, Edgefield, Gilder's Creek, Good Hope, Greenville, Mt. Bethel, Mt. Zion, Nazareth, Mt. Pleasant, Ninety Six, New Pickens, Old Pickens, Providence, Retreat, Roberts, Rock, Varennes, Walhalla, Williamston, Ebenezer, Westminister.—26.

The Rev. J. S. Cozby was unanimously elected Moderator, and Elder W. G. Vardell, Assistant Clerk.

On motion of Rev. J. L Martin, it was resolved that Synod meet at 9½ a. m., daily and continue in session until 3 p. m.; meet again at 7½ p. m., and adjourn at will.

On motion of Rev. J. L. Martin, the Rev. W. R. Atkinson and D. E. Jordan of the Synod of No. Ca., were invited to seats as corresponding members; and the Rev. R. N. Pratt of the Baptist Church, and Rev. R. L. Harper, M. E. Church, South, as visiting brethren.

On motion Synod adjourned till 9½ a. m., to-morrow. Prayer by the Rev. Dr. Jacobs.

THURSDAY, October 19, 9½ a. m.

The Synod was opened with singing and prayer.

The Minutes of last night's session were read and approved.

Upon the call for communications, excuses for absence from Rev. C. S. Vedder, W. A. Gregg and G. A. Trenholm were presented and referred to the Committee on Leave of Absence.

The following additional members appeared, gave satisfactory excuses for tardiness and were enrolled:

From Bethel Presbytery,—Elders Jas. Hemphill, Purity Church; J. W. Campbell, Salem Church.

From So. Ca. Presbytery—Rev. H. McLees, and Elders Robert Thornton, Bethia Church, and D. W. Aiken, Cokesbury Church.

It was also reported that Rev. D. E. Jordan and Rev. J. H. Thornwell were last evening received into Bethel Presbytery, and they were accordingly enrolled as members of the Synod.

The Moderator announced the following:

Standing Committees.

Devotional Exercises--Rev. J. L. Martin, and Elder Robt. H. Wardlaw.

Bills and Overtures--Rev. W. P. Jacobs, J. R. Dow, and Elders W. E. James, C. Randall.

Judicial Business--Rev. W. J. McKay, G. R. Brackett, A. A. James, and Elders I. N. Withers, W. D. Evins.

Foreign Missions—Rev. W. F. Junkin, J. C. McMullen, J. P. Marion, and Elders Williams Wright, Robert B. Wilson.

Home Missions—Rev. W. W. Mills, R. H. Nall, H. G. Gilland, and Elders J. Conant, J. W. Livingston.

Education—Rev. John G. Law, F. Jacobs, Z. L. Holmes, and Elders James Hemphill, H. D. Boozer.

Publication—Rev. L. R. McCormick, J. Y. Fair, R. D. Perry, and Elder W. J. Durant.

Narrative—Rev. S. L. Morris, J. O. Lindsay.

Theological Seminary—Rev. J. G. Richards, J. H. Thornwell, J. E. Fogartie, and Elders James Caldwell, S. F. Gibert.

Finance—Elders A. White, J. T. Hay, Hugh Wilson.

Minutes of the Assembly—Rev. R. H. Nall, A. P. Nicholson, J. D. A. Brown, and Elders I. W. Bradley, W. L. T. Prince.

Leave of Absence—Rev. A. M. Sale, E. G. Smith, and Elder D. D. Moore.

Presbyterial Records--

Bethel—Rev. J. L. McLin, and R. D. Perry.

Charleston—Rev. W. F. Pearson, and Elder H. B. Stewart.

Enoree—Rev. R. A. Webb, and Elder W. E. Link.

Harmony--Rev. T. B. Craig, and Elder A. R. Banks.

South Carolina—Rev. J. E. Fogartie, and Elder G. F. Andrews.

The Narratives of Bethel, Charleston, Enoree, Harmony and South Carolina Presbyteries were read and also the following:

Statistical Reports:

Charleston Presbytery reports to the Synod of South Carolina, that it is composed of 19 ministers and 22 churches, and has under its care 4 candidates for the ministry. It employs one Evangilist, and all our churches, except three, are supplied with the stated means of grace. The three vacant churches are supplied occasionally with the ministrations of the gospel. We have received the First Prebyterian Church of Charleston, and enrolled it as one of our churches. A union has been formed, and sanctioned by Presbytery, between the Zion Church (Glebe St.,) Charleston, and the Central Presbyterian Church, Charleston, and the consolidated congregations now form "The United Glebe St., and Central Presbyterian Church." Rev. Wm. F. Junkin, D. D., is pastor of the same. We have received Rev. W. T. Thompson from Harmony Presbytery, and installed him pastor of the First Presbyterian Church, Charleston. We have installed Rev. R. A. Mickle pastor of the Edisto Island Church. We have received under our care from Enoree Presbytery, Licentiate Thos. B. Craig, and ordained and installed him pastor of Port Royal Church. We have licensed Candidate Samuel I. Woodbridge, and ordained him as an Evangelist to labor in the Foreign Missionary field. We have received under our care

Wm. A. Caldwell, Thornton C. Whaling and Ephraim C. Murray as candidates for the Holy Ministry. The Rev. Edward Palmer, near the close of his 94th year, has departed this life. Rev. J. E. Fogartie has received leave to labor out of our bounds for the ensuing six months.

JOHN R. DOW, Stated Clerk.

ENOREE PRESBYTERY reports to the Synod of South Carolina, that it consists of twelve ministers and thirty-two churches, and has under its care one licentiate and three candidates. It has dismissed Rev. A L. Miller to the Presbytery of Knoxville, and Licentiate Thomas B. Craig to the Presbytery of Charleston. It has dissolved the pastoral relation between Rev. A. P. Nicholson and the churches of Rocky Springs, Friendship and Lisbon, and dismissed him to the Presbytery of South Carolina. It has dropped the name of Rev. H. T. Morton from the roll, he having united with another denomination. It has dissolved the pastoral relation between Rev. C. L. Stewart and New Harmony Church. It has received under its care Licentiate John H. Dixon of Mecklenburg Presbytery and Mr. Wm. Henry White as a candidate for the gospel Ministry. It has organized a Presbyterian Church at Lickville, Greenville Co. All but two of our churches have been regularly supplied with the preaching of the gospel.

W. P. JACOBS, Stated Clerk.

HARMONY PRESBYTERY reports to the Synod of South Carolina, that it is composed of 24 ministers and 41 churches, and has under its care two licentiates and eight candidates. Licentiate J. L. McLin has been taken under the care of Presbytery, and has been ordained, and installed pastor of Centre Point and Turkey Creek Churches. Canditate W. Beatty Jennings has been licensed to preach the gospel. Rev. D. S. McAlister has been installed pastor of Red Bluff Church for one-half his time. Rev. H. B. S. Garriss has been received from the Presbytery of Wilmington. Rev. W. T. Thompson has been dismissed to Charleston Presbytery. Rev. Wm. Brearley, Rev. James A. Cousar, and Rev. Edward H. Buist have died.

W. A. GREGG, Stated Clerk.

SOUTH CAROLINA PRESBYTERY would respectfully report to the Synod of South Carolina, that it is composed of 21 ministers and 41 churches, and has under its care one licentiate and four candidates for the Ministry. During the past Synodical year it has lost by death Rev. Jno. McLees, and has deposed from the ministry Rev. A. E. Norris. Licentiate J. L. McLin has been dismissed to the care of the Presbytery of Harmony; and Rev. J. L. Brownlee to Central Mississippi Presbytery, after dissolving the pastoral relation between him and the churches of Williamston. Midway and Honea Path. Rev. F. P. Mullally, D. D., has been received from the Presbytery of Lexington, Va., and permission given Walhalla Church to employ his services for six months. Rev. A. P. Nicholson has been received from Enoree Presbytery, and the call of Carmel Church placed in his hands. It has received under its care Mr. Wm. Lawrence Boggs as a candidate for the Gospel Ministry. It has ordained Licentiate W. G. Neville to the full work of the ministry, and installed him pastor of Ninety Six and Cokesbury Churches. It has dissolved the pastoral relation between Rev. T. C. Ligon and Mt. Bethel Church; between Rev. S. L. Morris and Walhalla Church, and installed him pastor of Edgefield Church; and installed Rev. H. C. Fennel pastor of Little Mountain Church. It has changed the name of "Hopewell (P,)" Church to "Pendleton," and organized the church of Westminister. It has also, during this meeting of Synod, received Rev. J. P. Marion from Bethel Presbytery. S. L. MORRIS, Stated Clerk.

The Synod then entered into a Conference upon the state of religion in our bounds and the work of the Presbyteries, special attention being directed to evangelization in our own territory. At the close of the Conference on motion of Rev. A. A. James, it was

Resolved—That a special Committee of five, with Rev. Dr. Girardeau as Chairman, be appointed to take into consideration the prosecution of evangelistic work within the bounds of this Synod.

On motion of Rev. Dr. Girardeau the Moderator was also appointed a member of this Committee.

The Committee, as filled out by the Moderator is as follows:

J. L. Girardeau, J. S. Cozby, W. P. Jacobs, S. D. Glenn and Jas. Hemphill.

A Communication from Rev. Dr. McIlwaine, Sec'y of Home Missions, was read and referred to the Committee on Home Missions.

On motion select Committees were appointed to prepare Minutes in regard to the Ministers of this Synod who have died since our last meeting, viz:

Rev. Edward Palmer—Rev. Dr. Girardeau, and J. R. Dow, and Elder W. G. Vardell.

Rev. Wm. Brearley—Rev. J. G. Law and T. R. English, and Elder W. E. James.

Rev. J. A. Cousar—Rev J. G. Richards and R. Bradley, and Elder H. Wilson.

Rev. E. H. Buist—Rev. H. G. Gilland and J. G. Law, and Elder W. L. T. Prince.

Rev. John McLees—Rev. J. R. Riley, J. O. Lindsay and J. B. Adger.

On motion the hour of 12 o'clock, m., Saturday, was appointed to hear these Minutes.

On motion of Rev. J. G. Law, it was made the order for 10½ a. m., to-morrow to hear the report of the Board of Directors of the Theological Seminary, and statements from the Rev. Dr. Mack, the Agent of the same.

The Stated Clerk presented the following:

Treasurer's Report.

Thos. H. Law, Treasurer, in account with the Synod of South Carolina.

1882.		DR.	CR.
Oct. 18.	To Balance in hand at last report,	$13 55	
	" Assessment of Bethel Presbytery,	45 00	
	" " " Charleston "	35 00	
	" " " Enoree "	35 00	
	" " " Harmony "	45 00	
	" " " So. Ca. "	40 00	
	By Net Expense Printing and Distributing Minutes,		$41 00
	" Stated Clerk's Salary,		100 00
	" Balance in hand,		72 55
		213 55	213 55

Respectfully submitted,

THOS. H. LAW, Treasurer.

It was referred to the Committee on Finance.

The Stated Clerk suggested to Synod the question of abandoning the use of a Book of written Records, (the present book being filled,) and of adopting the plan of having an official *printed* copy. The matter was placed upon the docket.

The resolutions on the Diaconate--see last year's printed Minutes, page 11—were called from the docket, and on motion, the consideration of them was made the order for this evening after the close of public worship.

The report of the Treasurer of the Society for the Relief of Superannuated Ministers, &c., was read; also a certain petition from Mr. Wm. Hill. On motion, a select Committee was appointed to whom these papers were referred. The following constitute that committee: Rev. D. E. Frierson, and Elders D. W. Aiken and W. E. James.

On motion of Rev. Dr. Girardeau, the same officers were re-appointed to serve in this Society the following year, viz: R. L. McCaughrin, Pastor; L. W. Perrin, Vice-Pastor; Andrew B. Wardlaw, Sec'y, and L. W. White, Treasurer.

On motion of Rev. J. L. Martin, a Synodical Conference upon Foreign Missions was appointed for to-morrow 7½ p. m., and a collection to be taken up in connection with the same.

On motion Synod took recess until after public worship this evening.

Evening Session.

After preaching by Rev. Dr. Brackett, Synod resumed business.

The following additional members appeared, presented satisfactory excuses for tardiness and were enrolled:

Rev. J. Lowrie Wilson, and Elders J. A. Enslow, of the United Glebe St., and Central Church, Charleston Presbytery, and L. W. Gentry, of Midway Church South Carolina Presbytery.

The order of the day was called, and the Synod took up the Resolutions upon the Diaconate which had been docketed for this meeting; and on a motion to adopt the resolutions were considered *seriatim.* Pending the consideration of the first resolution, on motion, Synod adjourned till 9 1-2 a. m., to-morrow. Prayer by the Rev. J. G. Law.

FRIDAY, October 20, 9:30 a. m.

Synod was opened with singing and prayer.

The minutes of yesterday were read and approved. Rev. J. E. Dunlop, and Elder J. Adger Smyth, 2nd Church Charleston, reported, were excused for tardiness and enrolled.

An excuse for absence from Rev. T. P. Hay, and for the non-representation of Aiken Church, was read and referred to the Committee on Leave of Absence.

The following report was presented and adopted:

The Finance Committee to whom was referred the account of the Treasurer, respectfully report that they have examined the same with the accompanying vouchers and find it correct and recommend that it be approved.

They recommend that 1500 copies of the Minutes of this meeting of Synod be printed, and that the following assessment be made on the Presbyteries:—Bethel, $30.00; Harmony, $30.00; South Carolina, $25.00, Charleston, $20.00; Enoree, $20.00.

All of which is respectfully submitted. A. WHITE,
Chairman.

The unfinished business, viz: the consideration of Resolution 1 on the Diaconate, was called and the discussion continued. The first two resolutions were adopted; after which the further consideration of the paper was postponed and the order of the day taken up.

The report of the Board of Directors of the Theological Seminary was read, and followed by remarks from the Rev. Dr. Mack, the Agent of the Seminary.

The report, and also the Minutes of the Board, were referred to the Committee on the Seminary.

The unfinished business was resumed and Resolutions 3, 4, and 5 were adopted, resolution 6 being, on mo-

tion of Dr. Girardeau, stricken out. The paper was then unanimously adopted as a whole, and is as follows, being the conclusion of the report on The Nature and Functions of the Diaconate, submitted to the Synod in three several parts at the meetings in 1878, 1879 and 1880, these resolutions, proposed by the committee summarily embodying the principal results of the discussion in the report:

1. That the deacon belongs to a different order from the elder; from which position it follows: *first*, that the higher office of presbyter does not include the lower office of deacon; *secondly*, that these two offices should be kept distinct; *thirdly*, that whenever, from the lowest to the highest of our courts, the proper duties of the deacon are to be discharged, the deacon, and not the presbyter, should be employed; and this applies to treasurers of ecclesiastical funds, the Executive Committees of all our Courts, and to any Board which has only diaconal functions to discharge, in which case only deacons should be members; *fourthly*, that when special efforts to raise funds are to be made within congregational bounds, wherever the diaconal function legitimately comes in, the deacon should be employed.

2. That the Session has the power of rule over persons, and over ecclesiastical things, so far as personal rights, duties, and interests are involved; and the Board of Deacons has power over these things apart from such relations, and under responsibility to the Session. Moreover, that it is legitimate for the deacons to make recommendations to the Session touching diaconal work.

3. That the scope of the deacon's functions includes: *first*, the care of the poor, viz: the poor of the Church, and, as far as the ability of the Church admits, the poor of the world, and strangers; *secondly*, the management of ecclesiastical stipends, goods and property; *thirdly*, collections for congregational purposes, and the temporal support of the benevolent enterprises and the institutions of the Church; and that the Churches under our care are exhorted, as soon as it may be practicable, to conform their practice to this view of the scope of diaconal functions.

4. That the functions of the deacon are not confined to the particular congregation of which he is an officer, but may, at the call of the higher courts, extend to the wider sphere of the Church at large.

5. That so far as the Executive Committees and Boards of Directors of the General Assembly have functions of a presbyterial character to discharge, they should consist of Presbyters; but so far as their work calls for the performance of diaconal functions, a board of Deacons, or at least a Deacon, should be appointed to act in connection with each of them, to be subject to such responsibilities as the Assembly may determine; that the treasurers of these Committees and Boards of Directors should be Deacons; and that this holds, *mutatis mutandis*, in regard to the Executive Committees and Boards of Directors, having diaconal functions to perform, which may be appointed by Synods and Presbyteries.

Rev. J. L. Martin of the Committee on Devotional Exercises reported, recommending that Rev. W. W. Mills preach in this house to-morrow night. Approved.

Rev. S. L. Morris in behalf of the Committee, presented, and the Synod adopted, the following

Narrative.

From the various reports submitted by the Presbyteries, it is evident, that there is but little change in the spiritual condition of Zion. There is even a marked similarity in the reports, each Presbytery rejoicing in some indications of prosperity, expressing devout thankfulness for the mercies of God, and at the same time saddened by the signs of decay of spirituality and desolations of sin, not simply in some sections of the country, but even in some of the churches of Christ.

It is indeed gratifying that each Presbytery testifies to the faithfulness and efficiency of its ministers, and in most instances to the zeal and fidelity of the ruling elders and deacons of the church, thereby giving good hope that rich harvests and gracious visitations of the Spirit may be anticipated from the diligent use of the means of grace. It is especially refreshing, amid sad complaints of the neglect of family worship and languishing prayer meetings, to receive reports that there are ruling elders who have heard the exhortation of the word of God, "Take heed to yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which he has purchased with his own blood;" and recognizing their responsibility, are conductiug religious services in vacant churches. If this burden of the Church were but recognized by every elder, called to be an overseer of the Church by the Holy Ghost, there never could be such an anomaly as a Presbyterian Church without a pastor. The reports indicate in every part of Zion a quiet, steady and healthy development of the graces of the Spirit, the grace of giving being specially signalized by each Presbytery as increasing, and the evidences presented in the liberal contributions to the Theological Seminary at Columbia, and the supply of nearly all the churches in the bounds of Synod with the preached word. There is hope for the future prosperity of the churches in the growing high esteem which is prevailing in respect to the pastoral relation, only one Presbytery mentioning the comparatively small number of its pastorates. Only one Presbytery employs an Evangelist, but that one reports great success from his labors to establish churches in destitute sections.

Whilst all report constant accessions to the membership of the churches, in some instances there have been great outpourings of the Spirit, gracious refreshings from the presence of the Lord, and the ingathering of many souls into the fold of Christ.

Many flourishing Sabbath Schools exist in the churches, but it is feared that in the greater number of churches, either no school exists at all, or such as exist have only a name to live and are dead. It would seem that but little effort is made towards the instruction of the colored people either by Sabbath School work among them,by organization of colored churches,or by preaching in their churches;but when the way is open, some of the pastors are making an effort for their spiritual interests.

All the churches deplore the prevalence of intemperance in the land, worldliness in the churches, and in some instances the desecration of the holy Sabbath; but even in this respect, some rejoice in the signs of improvement that these sins are decreasing.

Five deaths in the ministry, having occurred since last meeting of Synod, warn us that our work must be quickly done, for "the night cometh when no man can work." May the "Lord of the harvest send forth more laborers into his harvest." May the God of Zion "do good in his good pleasure unto Zion," and "build the walls of Jerusalem;" for "except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

The place and time of next meeting being taken up, Anderson was chosen as the place, and Wednesday before the 4th Sabbath (24th day) of October, 7:30 o'clock, p. m., was made the time.

The Rev. Dr. Junkin, in behalf of the Committee on Foreign Missions, reported, recommending that, at the meeting to be held this evening in the interest of Foreign Missions, the Rev. D. E. Frierson, D. D., preside, and addresses be delivered by the Rev. D.E.Jordan, the Rev. W. J. McKay, J. T. Hay, Esq., and others who may be disposed to speak. The report was adopted.

The nomination of delegates to the next General Presbyterian docketed last year, was called up, and on motion of Rev. Dr. Junkin, a Committee was appointed to report upon this matter. The Moderator appointed the following: Rev. Dr. W. F. Junkin, Rev. J. H. Thornwell, and Elder J. T. Hay,

On motion, Synod heard the Rev. W. R. Atkinson, President of the Charlotte Female Institute, in the interests of Female Education.

On motion, Rev. W. P. Jacobs was also heard in regard to the Thornwell Orphanage.

The resolution concerning the Presbyterian Historical Society of Philadelphia, docketed last year, was taken up. The Rev. Dr. Mack made statements in regard to the formation, at the meeting of the Assembly in Atlanta, of a Southern Presbyterian Historical Society, of which the Rev. Dr. B. M. Palmer is President, and the Rev. Dr. J. H. Nall, Secretary and Treasurer. Whereupon the following substitute for the resolution of last year, was adopted.

Resolved, That the Synod approve the organization of the Southern Presbyterian Historical Society; that the Rev. T. H. Law be appointed in behalf of the Synod to correspond with and gather material for this Society.

The Rev. R.H. Nall, of the Committee on the Minutes of the Assembly, reported that, upon an examination of the same, nothing was found calling for the attention of Synod, and the Committee was discharged.

The suggestion of the Stated Clerk in regard to the Record Book was taken from the docket and on motion it was

Resolved, That the Synod adopt for the future the plan of *printed* instead of *written* records, one copy of the printed minutes to be preserved and signed as *official*.

The Synod then took recess until 7½ o'clock this evening.

7½ o'clock, p. m.

The Synod re-assembled and engaged in a Foreign Missionary Conference, consisting of religious exercises and addresses, concluding with a collection for Foreign Missions which amounted to $83.30.

On motion, the Synod then adjourned till 9½ a. m., to-morrow. Prayer by Rev. Dr. Adger.

SATURDAY, Oct. 21, 9½ a. m.

The Synod was opened with singing and prayer.

The minutes of yesterday were read and approved. Rev. J. S. White reported, rendered satisfactory excuse for tardiness and was enrolled.

The several Committees on the Records of Charleston, Harmony, and South Carolina Presbyteries reported recommending the approval of the same. The reports were adopted.

The Rev. Dr. Frierson, in behalf of the Committee, presented the following report which was adopted:

The Special Committee to whom was referred the report of the Treasurer of the Society for the Relief of Superannuated Ministers, &c., would respectfully report, recommending the approval of the Treasurer's report, and that the Treasurer be advised to act upon the suggestion of his own report, to wit: to make the best compromises possible with the signers of notes who have become insolvent, and that the petition of Mr. Wm. Hill, one of the sureties of an insolvent principal, be acted upon with such leniency as may be in the limits of reasonable compromise.

The Rev. Dr. Girardeau in behalf of the select Committee on Evangelistic Work in our bounds presented a report. The report was amended and adopted as follows:

Resolved, That the Synod urge the Presbyteries to avail themselves of all their resources and to use their utmost endeavor to compass the work of evangelism in their own bounds.

And the whole subject of Synodical Evangelization was re-committed to the same Committee with instructions to report at the next meeting of Synod.

The Rev. W. W. Mills of the Committee on Home Missions, presented a report which was adopted as follows:

Your Committee on Home Missions would report that on examining the Statistics of the five Presbyteries comprising this Synod, for the ecclesiastical year ending April 1st, 1882, they find the following facts deserving of your attention:

For Sustentation, Bethel Presbytery contributed $269—about 7 cents per member; Charleston Presbytery, $541—about 37 cts. per member; Enoree Presbytery, $242—about 12 cts. per member; Harmony Presbytery, $267—10 cts. per member; South Carolina Presbytery, $408—about 17 cts. per member.

For Evangelistic Work, Bethel Presbytery contributed $228—about 6 cts. per member; Charleston Presbytery, $924—about 64 cts. per member; Enoree Presbytery, $97—about 5 cts. per member; Harmony Presbytery, $201—about 7 cts. per member, South Carolina, $151—about 6 cts. per member.

For the Invalid Fund, Bethel Presbytery contributed $208—about 5 cts. per member; Charleston Presbytery, $105—about 7 cts. per member; Enoree Presbytery, $83—about 4 cts. per member; Harmony Presbytery, $315—about 11 cts. per member; South Carolina Presbytery, $127—about 5 cts. per member.

For these three causes combined, Bethel contributed $705—about 19 cts. per member; Charleston, $1570— 1.08 per member; Enoree $421—about 21 cts. per member; Harmony, 883—about 32 cts. per member; South Carolina, 686—about 28 cts. per member.

For these three causes combined the whole Synod contributed 4,256—about 34½ cts. per member.

From the lively manner in which this great subject was handled in our Conference respecting it during this meeting, there is some reason to hope that both our ministers and people are being aroused to see its importance, and that in the future this work will be pushed forward with much more zeal than in the past. But we ought not to be unmindful of the fact that the statistics above recited indicate with a great degree of accuracy the beating of the pulse of our spiritual life. Do they not show a lamentable want of the true spirit of consecration, of self denial, and of intense earnestness in advancing the cause of our divine Lord and Master? The figures recited are upon record. They constitute a part of the history of our Church. And they will be in evidence to show our works on the great day of final reckoning.

Can we afford in the future to remain as much at ease, and not to improve our record? Brethren, are we wearing the image of our Lord, whose intense zeal for the salvation of souls and the glory of God even the horrors of the cross could not abate?

Your committee would recommend to Synod for its adoption the following resolutions:

1. That our Presbyteries be urged to give greater attention to the work of Home Missions within their bounds.

2. That Synod would hereby impress all our ministers and sessions with the great importance of having our people thoroughly informed respecting this work.

3. That all our Presbyteries be urged to make more diligent effort to have the contributions to these causes largely increased.

4. That all our Presbyteries be urged to consider earnestly the importance of employing Evangelists to cultivate the destitute portions of their territory.

Rev. J. G. Richards of Committee on the Theological Seminary reported. The report was accepted and considered *seriatim* and adopted as follows:

The Committee on the Theological Seminary beg leave to report that they have examined the Report of the Board of Directors, and are greatly gratified at the full and clear statement of the present condition of the Seminary which the Board has made.

It is matter of profound gratitude to God that the Seminary has been re-opened under such favorable auspices, and that with the re-opening, steps have been taken to secure the "Study of the Bible as a whole, and through the English version of the Scriptures, and also of the Standards of our Church as such." We are also gratified that the work of endowment is steadily progressing; about seventeen thousand dollars having been added to the assets of the Seminary during the past Synodical year, and feel that the Board has acted wisely in securing the services of Dr. J. B. Mack as Agent for another year. We earnestly hope that this work will be vigorously prosecuted until not only the four professorships shall be fully endowed, but also until the Library and Elocution funds shall be so increased as to add their influence to the efficiency of the institution.

We recommend to Synod the following action:

1. That Synod express its devout thanksgiving to Almighty God for enabling the Board to re-open our beloved Seminary, which we humbly trust will be the means, by the Divine blessing, of preserving intact "the foundations of our faith," and of greatly extending the Redeemer's Kingdom on the earth.

2. That Synod approves the action of the Board of Directors in electing the Rev. W. E. Boggs, D. D., to the professorship of "Church Government and History," and are pleased to know that he entered upon his duties as professor at the beginning of the present session of the Seminary.

3. That Synod adopt the several amendments to the Constitution and By-laws which have been *recommended by the Board* with the exception of that to Sec. IV Art. 1, which is referred back to the Board for further consideration.

4. That the Synod decline to approve the amendment proposed by the Rev. Dr. Lane.

5. That the following persons—Rev. W. J. McKay, Hon. Jas. Hemphill—be appointed Directors of the Seminary to serve for the next three years.

6. That the Stated Clerk be instructed to publish the report of the Board of Directors in the appendix to the Minutes of Synod.

Rev. J. L. Martin, in behalf of the Committee on Devotional Exercises recommended and Synod approved the following

Appointments for the Sabbath.

Presbyterian Church—Sabbath, 11 o'clock, a. m., Sermon by the Moderator, Rev. J. S. Cozby. To introduce the Sacramental services, Rev. J. S. White. To distribute the Elements, Rev. J. B. Adger, D. D. S. S. Service, Joint Meeting of all the Sabbath Schools, 4½ p. m., addresses by Rev. J. C. McMullen, Rev. G. R. Brackett, D. D. 7½ p. m., Sermon by Rev. J. L. Girardeau, D. D., L. L. D.

Baptist Church—11 o'clock, a. m., Rev. R. A. Webb.

Methodist Church—11 o'clock. a. m., Rev. W. F. Junkin, D. D.; 7½ o'clock, p. m., Rev. J. Lowrie Wilson.

Second Prisbyterian Church—12 o'clock, Rev. W. J. McKay; 7½ o'clock, Rev. L R. McCormick. Sabbath School, 3½ p. m., Rev. J. G. Law, and Rev. S. L. Morris.

A. M. E. Church—3½ p. m. Rev. J. E. Fogartie; 7½ p. m., Rev. H. G. Gilland.

Upper Long. Cane Church—11 o'clock, a. m., Rev. J. L. Girardeau, D. D., L. L. D.

Rocky River Church—11 o'clock, a. m., Rev. A. P. Nicholson.

The Rev. Dr. Junkin in behalf of the select Committee on the nomination of delegates to the Third General Presbyterian Council, presented a report. Pending the consideration of the report, the Synod re-considered its action yesterday in appointing this committee. And on motion it was

Resolved, that the committee be discharged and that the Synod respectfully decline to make any nominations as invited by the Assembly to do.

On motion, the Stated Clerk was instructed to communicate this action to the next Assembly. Synod then took recess for five minutes.

After recess the Rev. J. R. Riley was excused for tardiness and enrolled.

The Memorial exercises were opened by the singing of the 633rd Hymn.

The several Committees reported the following Memorials of deceased brethren, which were read, and adopted each one by a rising vote:

The Rev. Edward Palmer was born in the city of Charleston, S. C., on the 25th of December, 1788. He died at the residence of his son-in-law, I. M. Hutson, Esq., Barnwell, S. C., on the 30th of September, 1882—lacking two months and twenty-five days of completing the 94th year of his age.

He was the eighth of sixteen children borne to Job Palmer, who lived to the still more advanced age of 98 years. This last was the son of Rev. Samuel Palmer of Falmouth, Mass., who was in turn the son of Rev. Thomas Palmer, Pastor at Middlebury, Connecticut, the line of descent running back through William Palmer the second, to William Palmer the first, who came over in the ship Fortune, the second vessel after the May Flower that landed English Pilgrims upon American soil.

The subject of this sketch received an excellent English education in his native city and at Falmouth, Mass., until he was fifteen years old, when he was taken into his father's office and business. Upon attaining his majority, he preferred to engage in teaching, in which occupation he continued with equal success and reputation till 1820. In 1812 he was united in marriage with Miss Sarah Bunce, daughter of Capt. Jared Bunce, of Philadelphia, master of a Packet Ship, plying between this city and Charleston; a woman of unusual force of character, remembered with reverential love by many of the generation to which she belonged, and of whom her husband wrote in his 88th year and 30 years after her own decease, "many daughters have done virtuously, but thou excellest them all."

His religious experience was slowly developed. "As far back," he himself writes, "as memory can reach, I was the subject of frequent and deep convictions of sin and guilt;" especially at 15 and at 20 years of age were these impressions renewed, but ripened into no decision. Indeed for years still later he "continued," to use his own words, "vacillating between hope and fear" until 1820; "when with a trembling hope of having experienced a change of heart" he gave himself fully in holy covenant to the God of his salvation.

In immediate connection with this decision, stood the consecration of himself to the work of the gospel ministry. In that eventful year, 1820, the Rev. Dr. Jonas King, afterwards Missionary to Greece, filled the office of City Missionary in Charleston. The Rev. Dr. Ebenezer Porter, of Andover Theological Seminary, also spent a portion of that winter in Charleston recruiting his health. Both these had an important agency in conducting him to a decision which altered the whole complexion of his life. The account will be given best in his own words: "I was at the time, and had been for three or four preceding years, a member of several Societies—one of which was a Musical Association, and another, a Young Men's Missionary Society—at each of which I had been called to deliver public addresses. At the close of one of these, Dr. King accompanied me home; and in the course of conversation, asked me if I had ever thought of the ministry, *myself?* To which I promptly replied, "Look, my dear Sir, at a fond wife and four lovely children, whom I am bound by every tender and holy tie to support, and then say whether that question can be asked." To this he rejoined, "If the Lord shall call, He will prepare the way." Rev. Dr. Porter of Andover, being in the city, and with whom Mr. King held communication, sent for me; and after a long and interesting interview, not only encouraged the step, but imposed upon me the prayerful consideration of the matter—all of which culminated in my immediate departure for the North."

The magnitude of this decision will be estimated, when it is remembered that at this time he was ignorant even of the Latin Grammar, and that at the age of 32 he must enter upon a five years' course of study, separated from his family, and be the associate of boys from 12 to 15 years old, at Philip's Academy, Andover Mass. His proficiency in the classics and the co-ordinate studies, was so marked as to justify his admission into the Theological Seminary at the end of two years, in Sept., 1821; and at the end of his Theological course, the Faculty of the Seminary, without his knowledge, applied for, and obtained from the authorities of Yale College, the degree of Master of Arts, conferred without his having crossed the threshold of that venerable Institution. During this period of study, his faith and steadfastness of purpose were sorely tested by the death of two of his children, whose faces he never saw after the farewell which separated him from his home.

Mr. Palmer was licensed as a Missionary, (or Evangelist) in July, 1824, by a Congregational Association at Andover; ordained in Oct., 1824, and returned to Charleston, his native city and original place of abode. A call was soon received from the Church at Dorchester, about twenty miles from the Sea Coast in South Carolina. He remained in this his first charge two years and a half, when he accepted a call to a wider sphere of labor at Walterboro in Colleton District, of the same State. He labored here from June, 1827 to the Fall of 1831, when he was induced to remove to the Church of Stoney Creek, near Pocotaligo, in Beaufort District. In this charge his labors were continued till 1844, when he was recalled to his old field at Walterboro, remaining (with the exception of another and brief pastoral connection with the Stoney Creek charge,) with that church, to which he was tenderly attached. till 1847, a period of thirty years, being then in the 86th year of his age. The dissolution of the pastoral relation was due to a sore domestic bereavement. His first wife, the mother of all his children, was removed by death in 1847. In 1849, he contracted a second marriage, being united to Miss Frances Perry, with whom he lived most happily through a period of 24 years. In November of 1873, whilst engaged in household duties, her clothing took fire. She survived the fatal accident long enough to give assurance of her readiness to depart, and was taken to her rest in Heaven. Left thus entirely alone, in his advanced age, he was persuaded by his children to resign his pastoral charge, that he might be cared for by them during his remaining days. From 1874 to 1882 he has made his home with his only surviving daughter, Mrs I. M. Hutson, at Barnwell, S. C., often however dividing the winter between his two sons, in Mobile and New Orleans.

Though no longer a pastor, he was accustomed to preach the gospel, as opportunity served; and few were the Sabbaths in which he did not break the bread of life to some congregation. His last public discourse was delivered with his usual unction at Barnwell, on the third Sabbath of August, within three or four weeks of his decease.

During the last year of his life the infirmity of age began to manifest itself in the irregular action of the heart, arising from loss of vital force, and occasioning distress from difficulty of breathing. As this must increase with each added day, it is no cause of sorrow to those who loved him best, that he has been taken home with so brief an experience of suffering at the end. On the morning of Friday, September 29th, he arose earlier than usual and breakfasted with the family. After a little exercise and reading of the papers, as was his habit, he sat at his table and penned a letter to one of his sons, couched in language full of vigor, and which could not have been more beautiful and prophetic had he known the end to be so near. At one o'clock in the day, his daughter entered his chamber with some light refreshment for him, and found him insensible and motionless in his chair. He was partially restored to consciousness, so far as to recognize those around his bed, but was utterly unable to speak. The fatal paralysis had closed forever the organs of speech, and this venerable Patriarch was not even permitted to breathe his blessing upon his children. After lingering some twenty-two hours, he fell asleep upon the bosom of his Lord, at 11 o'clock, on Saturday morning the 30th of September, 1882.

The brethren of his Presbytery upon their arrival at Walterboro, the place of their recent meeting and the principal scene of his former labors, found the community mourning over the intelligence of his death. As was fitting, that body, with which his ecclesiastical life had been identified, and which had loved and revered him as a father, held memorial services occasioned by his departure from their communion on earth. In these services the congregation joined. They were solemn, tender, melting. Along with appropriate devotional exercises, addresses were made in which the members of Presbytery gave vent to the feelings with which their hearts were burdened. The occasion will never be forgotten by those who were present.

Our venerable brother was honored of God in being the father of two distinguished ministers of the gospel—the Rev. Dr. Benjamin M. Palmer, for the first part of his public life a beloved member of Charleston Presbytery and the Synod of South Carolina, pastor of the First Presbyterian church, Columbia, S. C., professor in the Theological Seminary at that place, and now pastor of the First Presbyterian church, New Orleans; and the Rev. Dr. Edward P. Palmer, for years pastor of the Jackson Street church, Mobile, and now President of Austin College, Texas. With these brethren the Presbytery and Synod mingle their tears under the loss which they have sustained.

In person, Mr. Palmer was slender, erect, and graceful. His manners were eminently pleasing, but dignified and composed. As a preacher, he was clear, fervent, evangelical, and impressive. His voice was full, pleasant, sonorous. The unction from the Holy One richly anointed him, and the result was the ingathering of many souls into the kingdom of Christ, who will be his crown of rejoicing at the appearance of the Lord. At a time when the African race, in their condition of bondage, were dependent upon the ministry of the Southern Church for the knowledge of the gospel, he was untring in his labors among them. After the war, his interest in their spiritual welfare still manifested itself in frequent ministrations to them, and his care for their souls led to the collection of two congregations which are still in existence. Notwithstanding the political excitement of the present time, the tidings of his death deeply affected the colored people of Colleton County, and they declared their belief that he had gone to his heavenly reward.

As a pastor, it is enough to say that he was a model to his brethren. Possessed of the keenest and most delicate sympathy, he hastened to the house of mourning with the consolations of the gospel. The afflicted of all denominations were the objects of his sympathizing care. No child passed him without receiving an affectionate word. It is not extravagant to say that there never was a man among us more generally and sincerely loved by all classes of society, and by the representatives of all types of religious belief. As a minister of the gospel, he might have sat for the exquisite picture of the poet:

> —"Simple, grave, sincere:
> In doctrine uncorrupt: in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men."

In commemorating, as it is meet we should, the saintly character of this man of God, we celebrate that grace which made him what he was—a polished pillar in the house of the Lord. Not to signalize his uncommon virtures would be to rob the divine Spirit of his glory. For he was a man full of faith, and of the Holy Ghost, and it was no marvel that, when he departed this life, devout men carried him to his burial and made great lementation over him. Called upon as we are to mark the perfect man and to behold the upright, we are at the same time summoned to survey a monument to holiness, erected by grace, raised by it to singular eminence, and glittering in its heavenly light "*Confitemur etium, quod memoriæ Sanctorum, quantum imitationem fidei et bonorum operum illorum attinet, in Ecclesia hoc modo ad magnam ejus ædificationem retineri possint et debeant.*"* It was emphatically the character of Mr. Palmer which elevated him to so great a distinction among us, and made him an object of universal veneration and esteem. There was in him a symmetrical combination of qualities where every grace "did seem to set its seal to give the world assurance" of a saint; but if any traits were prominent, they were humility, investing like a mantle all the rest, and love, crowning all and reducing all to unity. For, if ever there lived among us one who was "clothed with humility," and was the embodied exemplification of the consummate grace of love, he whose death we now lament was such a man. Whatever was his own consciousness of imperfection, leading him to abase himself before Infinite Holiness, and to confess his dependence upon Infinite Grace, no human criticism detected a stain upon his life. So consistent were his walk and conversation, so transparent were his simplicity and honesty, so undeviating his meekness and gentleness, his sympathy and charity, so unintermittent his zeal for divine truth and human good—in fine, so close was his communion with God, so charming his fellowship with men, that no hostile judgment filed an indictment against him while living, no reminiscence of wrong detracts from the tribute to his memory now that he is dead. To the natural virtues, which in him were heightened and sanctified by religion, were added the heaven-born graces of Christianity. He was a godly man—an exemplary Christian. He shone conspicuous not alone among virtuous men, but among the saints. He was indeed made of Jesus a priest unto his God and Father, a priest, consecrated and devoted, tender and compassionate, self-sacrificing and zealous, ever presenting the needs of men before God and ever calling down God's blessings upon men.

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* Bohemian Confession.

Such a life as this—one such life as this—is an impenetrable shield upon the breast of our religion that parries the deadly thrust of infidelity at its very vitals—the charge that it produces no character superior to that which is engendered by other religions or even by philosophy. It does. Here is a character which refutes the calumny. It is a distinctive claim, as it is a peculiar glory, of the gospel, that it produces holiness, and to have known Edward Palmer is to have been convinced that holiness is not only a possibility, but a fact, on earth.

Nor can we fail, while standing by his grave, to be moved by a feeling which is alike comforting and triumphant—comforting, in view of the fact that, since a life protracted for more than a score of years beyond the ordinary limit of mortal existence, passed unscathed through the conflicts, perils, and contingencies to which it was exposed, so may the same grace, which kept him by its power through faith unto salvation, sustain us also to the end; triumphant, because a veteran soldier of the cross, after nearly a century's struggles with the world, the flesh, and the devil, has at length grasped the palm of victory, and has without a blot upon his escutcheon, ascended from his last battlefield on earth to receive the plaudit of his Leader and the welcome of heaven. Well might he, while lingering at the extreme verge of lise, have exclaimed: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Mr. Palmer was the oldest minister of his Presbytery and of the Synod. His surviving brethren weave a chaplet of honor to his memory, and while they lay it upon his grave and bedew it with their tears, thank God for his useful life and his peaceful death, and sing, with the great Principal Cunningham in the prospect of a glorious and eternal home:

"A few short years of evil past,
We reach the happy shore,
Where death-divided friends at last
Shall meet to part no more."

The Rev. William Brearley was born in Lawrenceville, New Jersey on the 30th of November, 1801, and died in Sumter County, South Carolina, on the 8th of January, 1882. Having passed the boundary line of ordinary human existence on earth, he went to his grave in the 81st year of his age, an old man, and full of years. In June, 1820, at the early age of nineteen, he graduated at Princeton College, and in the spring of 1825, he graduated at Princeton Theological Seminary, and at once entered upon his great life work, at the age of twenty-four, in the "Pines of New Jersey." During the months of June and July, he labored as a Missionary in this desolate region, and sums up in his diary, the following items of six weeks' work: "Travelled 450 miles; preached 57 times, visited 500 families; distributed 100 bibles and 800 tracts."

In the autumn of 1825, he heard a Macedonian cry from the South, "Come over and help us." Prompted by a desire to respond to that call, and hoping to find under the sunny skies of the South a climate more favorable to his frail constitution than that of the bleak winds of the North, he came and located in the town of Winnsboro, S. C. In April, 1826, in the 25th year of his age, he was ordained by Harmony Presbytery, and ministered to the churches of Salem, Scion, and Aimwell, in Fairfield County. He remained in Winnsboro until February, 1842, when he was called to Darlington, and in the month of May in the same year, was installed pastor of the Darlington Presbyterian Church. He continued to serve this church with great zeal, fidelity, earnestness, and affection until the 1st of January, 1879, when, at his own request, after a pastorate covering the space of thirty-seven years, he was released from further service, and retired to the privacy of his own domestic hearth, there to spend the evening of his days in meditation on goodness of God and the love of Jesus, and in prayer for the people to whom he had ministered for more than a quarter of a century.

For fifty-seven years he lived and moved among his fellow men as an ambassador for Christ; "a living epistle known and read of all men," and by his humility, prayerfulness, and forgiving spirit, manifesting the most perfect Christianity that is ordinarily seen upon earth.

During the thirty-seven years of his ministry in Darlington, two hundred and thirty-one souls were added to the church. But these are only the visible results of his work. What its real extent is, we can never tell in this world. Eternity alone will reveal the number of people added to the Lord under the ministry of the Rev. Wm. Brearley. We cannot begin to estimate the saving results produced by his daily contact with men, by his quiet unostentatious Christian demeanor, and by the counteracting influence of his godly walk. His life was a living argument for the truth of the Christian religion. The doctrines that he proclaimed from the pulpit were illustrated before the eyes of his hearers in his every day walk, and the cavils of infidelity were silenced in his presence.

"At church, with meek and unaffected grace,
His looks adorned the venerable place:
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray."

He has gone from us, but the seed of gospel truth sown by his mouth and life are yet alive in the hearts of the people, and will, by the process of generation, continue to yield successive crops until the general harvest, when the results of his labors will be summed up in the Book of Life.

The Rev. John McLees was the second son of Andrew and Bythinia McLees. His parents were among the early settlers of Upper South Carolina, in what is now called Anderson County, near the junction of the Tugaloo and Seneca Rivers. He was born March 5th, 1812. His early years were spent upon his father's farm. Such was his thirst for a knowledge of divine things that when a boy, engaged in ploughing, he would take his Bible to the fields with him and put it on a stump or the fence, and at every round he would read a passage, and meditate on it until he returned. In this way he committed much of the Scriptrues to memory.

His first school teacher was Mr. David Vernor, a revolutionary soldier, who served under Generals Anderson and Pickens. When he was about fifteen years of age, he became the subject of a severe and alarming affliction. He was attacked with epilepsy, of which there was a periodic monthly return. This disease proved a great hinderance in the prosecution of his studies. Under circumstances that would have driven many to despair, he continued to avail himself of all the advantages at hand in the way of acquiring an education. In consequence of his affliction, which subjected him to a monthly prostration, often for days together, he was debarred the privilege of leaving home and connecting himself with some institution of learning. His education was conducted very much in private, as his health would permit, first under the Rev. David Hazlitt, and afterwards under the Rev. W. H. Harris. He was providentially hindered from taking a regular College course; yet his attainments as a scholar were respectable, and gave him the reputation of being a good classical scholar. When he had completed his studies at school, at the earnest solicitation of his father, he commenced the study of Medicine. His father urged his son to this course in the hope that he might discover a remedy for the fearful periodic malady with which he was afflicted. He continued the study of Medicine only a few months. He became deeply impressed with the conviction that he ought to prepare himself for the work of the gospel ministry. When he made his purpose known, his parents endeavored to persuade him to abandon the notion of preaching. They honestly thought that of all callings

their son was the least fitted for the work of the ministry, by reason of his affliction. Their opinion was that the effort of preaching would aggravate his disease. The judgment of his best friends was that he would never be able to preach, and that he ought to think of some other calling. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." How strong must have been his convictions of duty, and how great his desire to preach the gospel, when in the face of such opposition he began the work of preparation for the ministry. When he made application to the South Carolina Presbytery to be taken under its care as a candidate for the ministry; his best friends thought that he was mistaken, and that he ought not, under such discouragements to undertake the work of a preacher. A late member of the South Carolina Presbytery said that when John McLees was introduced to the Presbytery, it was his conviction on hearing of the extreme delicacy of his health, that the Presbytery ought not to encourage him to go forward. But strange to say, from the day he was taken under the care of the Presbytery and it became publicly known that he expected to enter upon the work of the ministry, there began to be manifest improvement in his health. He entered the Theological Seminary at Columbia, S. C., in October, 1842, and graduated in his Theological course in June, 1845. By this time his health was completely restored. He was licensed to preach the gospel by the South Carolina Presbytery, at Gilder's Creek Church on the 26th of April, 1845, and ordained by the same at Willington, in Abbeville County, on the 18th of April, 1846. He was then made Evangelist of the South Carolina Presbytery. In this work he continued, laboring mostly among the colored people, until called to the Rock Church, in 1847. He was married to Miss S. C. Anderson by the Rev. David Humphreys, January 1st, 1850. He died at his home in Greenwood, June 6th, 1882. He was pastor of the Rock Church, including the Greenwood congregation (where was the greater part of his pulpit ministrations) for thirty-five years. This long pastorate is the strongest evidence of the place he occupied in the affections of the people of his charge.

There was no time when the consent of the people would have been given for their pastor to go to another field of labor. As pastor, such was his daily demeanor and conversation as to impress all who took knowledge of him that he was ever on his Master's business. The very manner of his speech convinced the one addressed that the speaker felt kindly towards him and was ready to sympathize with him whatever might be his trouble. There was not one in all his flock who did not feel that his pastor cared for his soul. He never spoke an idle word. He was always earnest. He meant precisely what he said. His words were all uttered in kindness and with a pure motive. His actions uniformly confirmed all that was expressed in his speech. Such a man could not but be greatly beloved, and such was the Rev. John McLees. He was peculiarly fitted by natural disposition and by grace for the work of a pastor. His visits were well timed and indeed were felt to be seasons of grace to the household. Old and young were all glad to see and welcome him. That which gave him so much influence with all classes was the meekness, the gentleness and the purity that characterized all of his intercourse with his people. He did indeed, during the week, in his associations, show the perfect spirit of the gospel he preached on the Sabbath. He was not a great visitor, that is he did not spend a great deal of his time in going from house to house. His visits were not as frequent to the families as desired on their part. Neither he nor any other man in his field could give perfect satisfaction in this respect without neglecting another important work—that of preparation for the pulpit. His visits were governed by circumstances. His desire was to visit when and where his presence was needed. Consequently, many at times thought they were neglected; but the reason the pastor did not give the time he could spare in the way of visiting to *them*, was

that there were others who needed his attention more than they. He was very attentive to the sick. His presence by the bedside was edifying and comforting to afflicted Christians, and sometimes convicting to the impenitent. One of the things that gave success and character to his work as pastor, was singleness of purpose. His constant aim was to do that which would most glorify his Lord and Master, to whose service he had made an entire consecration of himself. There was no standing in doubt of him. Wherever you met him, and under whatever circumstances, you would see the work in which he was engaged. There was no concealing the business about which he was concerned. There was no laying aside the garb of the pastor for a season that he might put on for a little while the livery of the world in order to accomplish some doubtful end or purpose. He impressed all that he had but one work, and that on his part was an unceasing work. Such were the responsibilities ever pressing upon his conscience that he could not afford to lose sight of the one thing in which it behooved him to be unceasingly engaged. He was not always talking religion and pressing its claims on the attention of others; but he was so imbued with the spirit of his calling and felt such concern for the work he was set apart to do, that he never would allow in himself any word or deed incompatible with the one thing with which he felt himself solemnly charged. His singleness of purpose did not make him repulsive to any class, not even to the worldly minded; but this was his chief attraction, and it was this that gave him great power and made him the pastor that he was. Not any studied art of pleasing, not, as is the case with too many, any trying to seek popularity by a jocular manner and jesting speech; not putting on a show of interest in others you do not feel; not any wordly conformity intended to lessen the distance between faith and unbelief. But it was being Christlike, and this likeness was the outward growth of a principle of life within. It was a normal development of an invisible spiritual growth, which shows itself in such fruits as goodness, meekness, long-suffering, &c.

We have seen something of Rev. John McLees as a pastor. Let us next try to see what he was as a Presbyter. He was a strong believer in the *jure divino* of Church Government. He believed that the constitution of the Church is given in the New Testament. Not as some hold, that only some of the general principles are laid down as guides to the human mind in framing the government of the Church; but that the forms and laws are clearly revealed. He believed that the rulers in the Church are Presbyters, and this faith made him a Presbyterian. As a Presbyter he was faithful, and ever realized the responsibility that rested on him as a ruler in God's house. He loved the Church. The ways of Zion were delightful to him. He took great interest in the meetings of Presbytery. He was well acquainted with the history of the Church, and conversant with the proceeding of the South Carolina Presbytery in its whole history. Often in the sessions of Presbytery, he was appealed to in order to decide some question with regard to the past action of the Presbytery. Whatever touched the Church, was a matter of interest to him. Some of his greatest efforts at speaking were impromptu, called forth by discussions in Presbytery.

He made the Government of the Church a study; but would never allow himself to settle down in any conclusions without some Scriptural authority. Consequently he was a safe counsellor and ruler in the Lord's house. That which made him a good Presbyter was the same that made him a good pastor. He did not seek self advancement, but the glory of the great head of the church, whether engaged directly in the work of pastor or that of Presbyter.

Let us briefly in the last place, consider him as a preacher. The hearer never inquired what sort of a mind he had. If he listened he became interested in Jesus, who came to seek and to save the lost. He never preached self, but always Christ and Him crucified. His preaching was edifying—comforting and convincing. His arguments were all drawn from the Bible. His sermons were full of spiritual food; the hidden manner was conveyed

to the hungry soul through the preached word. How many, in the thirty-five years of his pastorate, ate of the bread that comes down from heaven, handed down to them by their ever thoughtful and tender-hearted pastor! None but those who have been blessed with such a pastor can begin to estimate the loss of such a man to the community in which he lived and labored. In the death of our brother, we have lost the earthly fellowship of one greatly loved; and the name of John McLees will ever be to us the synonym of what is pure, lovely and Christlike.

The Rev. James A. Cousar—Upon the 7th day of January, 1882, it pleased the Master to call from among us, the Rev. James A. Cousar, a brother greatly beloved, and to transfer him, as we humbly trust, from the sphere of service in the Church militant to the higher sphere of service in the Church triumphant.

Brother Cousar was the fourth son of the Rev. John Cousar, whose potential voice was accustomed to mingle in the councils of this Synod a half century ago. He was born in Sumter Co., S.C., on the 23rd of March, 1829. A child of the covenant, and reared in an atmosphere of gracious influence, he early made a personal profession of faith in the Redeemer, uniting with the Presbyterian Church at Bishopville, where his dust now sleeps, awaiting the resurrection of the just. Yielding himself soul and body a living sacrifice, devoting himself without reservation to the service of the Master, and feeling in his soul the gracious pressure of a divine call to the high and holy office of an embassador for Christ, he entered promptly upon a course of preparation for that exalted service.

After completing the prescribed course of study at Oglethorpe University, he placed himself under the care and direction of Harmony Presbytery, in the year 1853. His theological training was obtained at the Columbia Seminary, from which he was graduated in 1855. He was licensed to preach the gospel by Harmony Presbytery, at Williamsburg Church, in the spring of the same year, and labored in domestic missionary work till the January following, at which time he removed to Marion Co., and shortly after became the pastor of Carolina and Reedy Creek Churches. Nearly the whole ministerial labor of his life was performed within the Counties of Marion and Marlboro.

The Churches of Reedy Creek, Carolina, Harmony, Little Pee Dee and Red Bluff, each shared more or less largely in his efficient pastoral labors, and among them all his name is still as ointment poured forth; the fragrance of his life of gentle goodness lingers with them, and the potential influence for good which he exerted among them by his life and teaching, does not sleep with him in the grave. His longest pastorate among these churches was perhaps that over the Reedy Creek Church, which lasted about 17 years. The year 1862 he spent in the tented field, as a Chaplain of the 8th South Carolina Regiment. In the spring of 1881 he was installed pastor of a church newly organized at Mayesville. He had filled the pulpit of this church but one month when his health began to decline rapidly. And on the 7th of the ensuing January, his soul answered the Master's summons to appear in His glorious presence and exchange the sword and helmet for the palm and the crown.

As a preacher of the gospel, Brother Cousar was a sound and trustworthy expositor of God's word—eminently didactic and consequently edifying; as a presbyter, he possessed a rare sagacity and singular firmness, coupled with a degree of gentleness and deference which made him a most valued counsellor; as a friend and brother, he was honest-hearted, true, genial and sympathetic.

Such was the man whose place among us is now declared vacant; such the brother whose memory we now embalm. And as the Synod transfers his name to the sacred roll of its honored dead, let it be

Resolved, 1, That while the Synod does sorely lament the removal of our beloved brother from among us by the hand of death, and while we shall greatly miss his warm sympathy and valued counsel, yet we now bow with

humble submission and acquiescence to the ever wise and righteous dealing of Him who gave, who took, who doeth all things well.

Resolved, 2, That the Clerk of Synod be instructed to spread this tribute upon the records of the Synod, and also to transmit a copy to the family of our deceased brother, in token that we share their loss and deeply sympathize in their sorrow.

THE REV. EDWARD HENRY BUIST.—Death has once more cast his shadow upon our hearts. On Monday, September the 11th, the Rev. E.H. Buist, the beloved pastor of Cheraw Church, was suddenly called from earthly labours and associations to rest, as we humbly hope and believe, in the heavenly service of the Sanctuary above and in the enjoyment of his eternal reward. The health of our lamented brother had been feeble, and he had just returned from a vacation of several weeks so much improved as to lead to the hope that he would be able to go forward in the continued discharge of his ministerial and pastoral duties. Alas for human expectations! The hopes of his friends were doomed to a sad disappointment. He had already delivered his last message as an embassador for Christ, and the seal of death had been set upon him. On Friday he began the preparation of a sermon that he intended to preach on the Sabbath, from 1 Kings xix:13, "And it was so when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave; and behold, there came a voice unto him and said, What doest thou here, Elijah?" How soon our brother's face was to be covered in the dark mantle of death! The voice was also heard by him, but it was calling him to come up higher, and to look upon the King in His glorious beauty. He was not well enough to preach on the Sabbath, and he retired early at night for rest, from which rest he woke no more in the brightness of this life, but in the glory of the life beyond. At 10 o'clock Monday morning, he drew his last breath, and his spirit returned to God who gave it. "How unsearchable are God's judgments, and His ways past finding out."

The Rev. E. H. Buist was born October, 1838. He was a child of the covenant, his grandfather and father being Presbyterian ministers. His father died when he was quite young, and he was reared in the family of his uncle, Rev. E. T. Buist, D. D., who was many years pastor of the Presbyterian church in Greenville, S. C. He graduated with distinction at the South Carolina College, bearing off the first honour of his class. He was hopefully converted during the great revival of 1858, and feeling himself called to preach the glad tidings of salvation, he entered the Theological Seminary at Columbia, S. C., and graduated with the class of 1861. He was licensed to preach the gospel by the Presbytery of South Carolina in 1860, and was afterwards ordained by the same Presbytery, and installed pastor of the church at Newberry. After labouring here for some years, he removed to Society Hill, Darlington Co., S. C., where he taught school and preached at Centre Point Church. In the year 1868 he was installed pastor of the Cheraw Church, where he laboured with success till death closed his useful life in the 44th year of his age. During his pastorate of 13 years at Cheraw, 104 names were added to the roll of the church. He was happily married to Miss Sebring, who, with seven children, survives to mourn over their irreparable loss.

Brother Buist was richly endowed by the great Creator with a brilliant intellect, a wonderfully retentive memory, and a warm, sympathizing heart. Socially he was very attractive. In manner free and engaging, he was the life of every circle in which he moved. As a man he was respected; as a friend he was loved; as a scholar he was thorough; as a thinker he was profound; as an orator he was eloquent and logical; as a theologian he was indoctrinated by the living principles enunciated by the great Thornwell, at whose feet he sat an enthusiastic pupil of an enthusiastic teacher; as a pastor he was faithful; as a preacher, he was wise to win souls; as a presbyter he was prompt, courteous and attentive. It is hard for us to realize the stern fact of our Brother's death, but he has gone from us. The eloquent tongue

is silent, the splendid voice will fall no more upon our ears, and we find in our stricken hearts a chord responding to the beautiful sentiment of the poet,

"But oh for the touch of a vanished hand.
And the sound of a voice that is still."

"We are learning earthly lessons, heart and brain at school,
Time may bring its bitter teachings, change enforce its sternest rule,
Yet, like dark clouds edged with sunshine, faith shall make life beautiful."

The Committee on Bills and Overtures reported that no business had come into their hands, and the Committee was discharged.

The Committee on Leave of Absence reported as follows, the Synod approving the report:

The Committee on Leave of Absence would report that the following brethren have been excused from further attendance upon the sessions of Synod, after twelve o'clock Friday:

Ministers—J. P. Marion, E. G. Smith, J. E. Dunlop.

Elders—J. W. Steele, W. L. T. Prince.

After twelve o'clock Saturday.

Ministers—D. E. Jordan, W. P. Jacobs, Dr. F. Jacobs, R. H. Nall.

Elders—D. McCollough, G. L. Riddle, J. W. Campbell, I. N. Withers, H. D. Boozer, S. R. Todd, C. Randall, John Adams, C. B. Blair, G. F. Andrews.

The Committee have found satisfactory the written excuses of the following brethren for absence from this meeting, and recommend their approval:

Rev. W. A. Gregg, Rev. G. A. Trenholm, Rev. C. S. Vedder, Rev. T. P. Hay.

On motion Synod took recess until after public worship this evening.

Evening Session.

The Synod resumed business at the close of public worship.

The Rev. Jno. G. Law reported in behalf of the Committee on Education. The report was amended and adopted as follows:

Your Committee respectfully submit the following report:

The importance of this great subject of Education cannot be unduly magnified in the eyes of the blood bought Church of our Glorious Redeemer: It may however prove a blessing or a curse to the Church. Unsanctified education is a most dangerous weapon in the hands of the Church, but when consecrated to the Master's service, it becmes a mighty bulwark erected around our precious faith, against which the assaults of infidelity beat in vain.

One great need of an efficient ministry is a sanctified scholarship. In order to secure this great end, three things are requisite:

1. Men of sanctified scholarship in the chairs of our Colleges and Theological Seminaries.

2. The prayers of the Church for the presence of the sanctifying Spirit in the hearts of our professors and students.

3. The money of the Church to keep our Colleges and Seminaries open, and to furnish our students with the means of support.

Therefore, your Committee recommend the adoption of the following resolutions:

1. That our churches be urged to observe the usual concert of prayer for our institutions of learning on the last Thursday in February, and that in view of our pressing need of ministers, we pray the Lord of the harvest to send forth laborers into the fields that are whitening unto the harvest.

2. That our people be exhorted to contribute of their substance according as God has blessed them, to the advancement of this cause.

3. That while it is not the prerogative of the Church to call individuals into the ministry, yet she ought to employ all proper means to attract the attention of the followers of Christ, especially the young, to the great subject of the Gospel Ministry.

The Committee on the Records of Enoree Presbytery was discharged, the Records of the Presbytery not having come into their hands.

The Committee on the Records of Bethel Presbytery reported, recommending their approval. Adopted.

The Judicial Committee was discharged, no business having come into their hands.

Rev. L. R. McCormick, in behalf of the Committee on Publication, presented a report which was amended and adopted as follows:

The Committee on Publication, having examined the subject as far as they were able, would make the following report: It is recommended

1. That Synod recommend all pastors and church sessions of the Synod to give their respective charges an opportunity of contributing to this cause.

2. That the Earnest Worker, Childrens' Friend, and other publications of our Committee, be more widely and generally introduced into our Sabbath Schools.

3. That this Synod disapproves of the plan adopted by the General Assembly for raising the necessary funds for the more effectually carrying on this work viz: the issuing of 4 % bonds to the amount of $40,000; and therefore declines to recommend it to our churches.

Excuses for absence from this meeting were rendered in behalf of Rev. Messrs. H. C. DuBose, D. S. McAlister and H. Strong. The excuses were sustained.

Elder J. A. Smyth proposed, and the Synod adopted by a rising vote, the following resolution:

Resolved, That the thanks of Synod are eminently due, and are hereby tendered to the good people of Abbeville, for their unvarying kindness and unbounded hospitality to its members during its sessions here; and that the pastor of this church be requested to extend the same in the manner which to him may seem fit. And that the Synod also thankfully acknowledge the courtesy extended in the use of the Baptist and Methodist Church buildings and Knox Hall, and the reduction of fare upon the railroads travelled over by the members attending.

The minutes of to-day were read and approved by Synod.

On motion, Synod then adjourned with singing, prayer and the Apostolic Benediction, to meet in Anderson, Wednesday, October 24th, 1883, at 7½ o'clock p. m.

JAMES S. COZBY, Moderator.

THOMAS H. LAW, Stated Clerk.

APPENDIX.

Report of the Board of Directors of the Theological Seminary.

To the "Associated Synods" of Sounth Carolina, Georgia and Alabama:

The Board of Directors of the Theological Seminary at Columbia, S. C., would make the following annual report:

The Re-opening of the Seminary.

We bring you tidings of great joy, for our beloved Seminary, after being closed for two years, was re-opened on Sept. 14th. This should be a subject of rejoicing to the whole church, for it is no unimportant matter, in these days when there is so much defection even in Theological Seminaries, that our Southern Zion should have another Institution, manned by those who are able and apt to teach the Westminster Standards, and who are too honest to secretly impugn the verbal inspiration of any part of the original Scriptures, or to covertly teach Evolution and other insidious errors that undermine the foundations of our precious faith.

The Students.

There are, besides one resident licentiate, two students in the Senior, two in the Middle, and seventeen in the Junior class—twenty-two in all. These come from the nine States of North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Texas, Arkansas and Tennessee. They represent eight Colleges, nine Synods and fourteen Presbyteries.

The Professors.

One of these, the Rev. W. E. Boggs, D. D., was elected Professor of "Church Government and History" on March 1st, 1882; and has, at the earnest request of the Board, entered upon the duties of his chair.

The Chair of "Pastoral Theology and Sacred Rhetoric" is still vacant, as the income of the Seminary will not warrant the addition of another Professor to the Faculty; but its duties have been divided among the members of the Faculty.

The exercises of the Seminary mainly consist of daily prayers and recitations. The morning prayers are conducted by one of the students, and the afternoon prayers by one of the Professors. There are thirty recitations during the week, divided thus:

Dr. Howe—two (2) recitations a week.
Dr. Woodrow—two (2) recitations a week.
Dr. Girardeau—nine (9) recitations a week.
Prof. Hemphill—eight (8) recitations a week.
Dr. Boggs—nine (9) recitations a week.

There is also a debate, or declamation, every Wednesday night, and "The Conference" every Thursday night.

The Board have directed "the Faculty to provide for a more complete study of the *Bible as a whole, and through the English Version of the Scriptures;* and also the Standards of the Church as such." Steps have also been taken whereby to secure a fund which will enable us to have a course of lessons in Elocution given to the students every year.

The Library.

There have been by gift some valuable additions to the Library, which now consists of 20,367 bound volumes, besides a large number of pamphlets. There is great need of new books and many of those on hand ought to be re-bound. If the "Library Fund" (no part of the income of which can be used until the principal amounts to $10,000) could be increased to $10,000; then the needed repairs could be made.

The Endowment.

This has been slowly but steadily increasing. During the past fiscal year over $14,000 was collected by the Financial Agent for this purpose. About $50,000 more is needed to complete the work, of which about $15,000 has been already subscribed.

Amendments.

The following amendments to the Constitution and By-Laws are recommended to the Synods for their action this fall:

Constitution.

SECTION II.

Article 1. For "12," before "members," substitute "13."

Also, for the sentence, "one-third of these shall go out of office each year," substitute "The term of office of at least four of these shall expire each year."

Article 2. Add "Synod of South Georgia and Florida, one."

Article 5. Amend so that the Article shall read, "All Professors of the Seminary shall be elected by the Board of Directors, a majority of all the members of the Board being necessary to a choice. But such elections shall be subject to the approval of the Synods, to which they shall be reported at their next stated meetings thereafter; and if the election is approved by a majority of the Synods, or if the Synods fail to act, it shall be regarded as complete."

"The Board shall have authority to transfer a Professor from one chair to another, subject to like approval. The Board shall also have authority to fix the salary of each Professor."

SECTION III.

Article 12. Whenever a Professor shall hereafter become seventy years of age, he shall be retired at the close of that scholastic year, *unless* retained in office by an annual election, in which he shall receive the votes of a majority of the Board.

SECTION IV.

Article 1. For "deemed equivalent," substitute "necessary for the foundation of a course in Theology."

BY-LAWS.

Add the following to No. 5:

"A *Committee* to examine semi-annually the assets of the Seminary in South Carolina.

A *Committee* to examine semi-annually the assets of the Seminary in Georgia."

The following is the amendment to the Constitution proposed by Rev. C. W. Lane, D. D., and is sent to the Synods for their consideration without any recommendation on our part:

SECTION III.

ARTICLE—. Each Professor receiving a full salary (unless excused by the Board of Directors, the fact of the excuse, and the reason therefor, being spread upon the minutes of the Board,) shall spend two months of his vacation in each year in preaching throughout the country, at discretion—the Presbyteries concerned approving thereof—and he shall report annually to the Board, in writing, an account of his two months' labors.

THE TREASURER.

At the annual meeting of the Board, Mr. Henry Muller, who has for so many years been the Treasurer of the Seminary, resigned his position. Mr. Thomas A. McCreery, a Deacon of the Columbia Church, was elected in his place. The new Treasurer gave a suitable bond and entered upon the duties of his office on July 1st, 1882.

LIST OF SECURITIES.

Howe Memorial Professorship.

Charlotte, Columbia & Augusta R. R. Bonds,	$3,000 00
Chester and Lenoir R. R. Bonds,	5,000 00
South Western (Ga.) R. R. Stock,	1,000 00
South Carolina (Def.) Bonds,	8,800 00
" " Consol Certificate,	1,000 00
Tallapoosa County, (Ala.) Bonds,	4,400 00
Charleston City Bonds,	5,000 00
Bond & 1st Mortgage—S. C. Haskell,	3,000 00
" " " " A. W. Sims,	1,100 00
" " " " Columbia Church,	1,096 76
" " " " Sumterville "	1,000 00
Interest bearing Note—Miss LaBorde,	500 00
" " " Henry Moore,	500 00
Sumter County Certificate,	75 00

Second, or Georgia Professorship.

Augusta City Bonds,	10,000 00
Georgia R. R. and Banking Co.,	4,000 00
Georgia R. R. Bonds,	2,000 00
South Western R. R. Stock,	5,000 00
Central R. R. Certificate,	2,900 00
Interest bearing Note—C. A. Redd.,	82 00

Third Professorship.

Charlotte, Columbia & Augusta R. R. Bonds,	5,000 00
Chester & Lenoir R. R. Bonds,	5,000 00
South Carolina Consol Certificate,	5,000 00
" " (Def.) Stock,	1,220 19
Columbia City Bonds,	12,000 00
" " Certificate,	95 27
F. and P. Bank (Baltimore,)	825 00
Interest bearing Note--S. D. Adger,	500 00
" " " —J. A. Adger,	250 00

Fourth Professorship.

South Carolina Consol Certificate,	13,647 00
" " (Def.) Bonds,	600 00
Columbia & Greenville R. R. Bond,	1,000 00
Savannah City Bonds,	5,000 00
Mobile City Bonds,	3,500 00

Chester County Bond,	100 00
Spartanburg County Bond,	100 00
Bond & 1st Mortgage—H. A. Meetze,	1,500 00
" " " " —Clark Waring,	2,500 00

Perkins Professorship.

Chester and Lenoir R. R. Bonds,	5,000 00
Mobile and Ohio R. R. Bonds,	5,000 00
South Carolina Consol Certificates,	4,633 44
Bond & 1st Mortgage—W. J. Duffie,	3,000 00

Contingent Expenses Fund.

St. Charles Street (N. O.) R. R.,	10,400 00

Smyth Library Fund.

South Carolina (Def.) Bonds,	1,300 00
Charleston City Bonds,	4,900 00
" " Stock,	10 00
Bond & 1st Mortgage—Wm. Sloane,	500 00

Students Fund.

South Carolina Consol Certificates,	3,000 00
" " (Def.) Bond,	1,000 00
Chester Lenoir R. R. Bonds,	5,000 00
Atlantic & Gulf R. R. Bonds,	2,500 00
South Western (Ga.) R. R. Stock,	3,000 00
L. Williams Notes—(Little Rock, Ark.,)	4,386 00
Bond 1st Mortgage—S. P. Loring,	675 00
F. & P. Bank—(Baltimore,)	2,500 00
Memphis City Bond,	1,000 00

Elocution Fund.

South Carolina Consol Certificate,	536 25
12 acres of land in Grahamville, S. C.,	550 00

Respectfully submitted,

JAMES HEMPHILL,
President.

J. B. MACK,
Secretary.